



## Original Essays.

For the Religio-Philosophical Journal.  
 In Man A Free Moral Agent?  
 BY THURMAN DEAN.

In my last article, I promised to give my views upon this much disputed question. I now proceed to fulfill that promise. I observe that the editor, and most of the correspondents of the JOURNAL, advocate the negative of the question, and labor hard to sustain their position; but thus far, I have been unable to find anything in their arguments or assertions, to convince me of their correctness. This is not strange, for we view subjects from different standpoints, and have different modes of cognition. Let all sides of all subjects be examined, then decide. "Prove all things, and hold fast that which is good." I advocate the affirmative of the question. I hold that man is an agent, morally free; but before proceeding with my arguments, I will define the extent of that freedom.

I do not hold that man has power to fly like a bird, nor to live under water like a fish. He cannot determine the color of his skin, or the size of his body. He cannot live a month, and enjoy good health, without food or sleep. I do not claim any such freedom or will-power as that. Yet one great philosopher argues thus: "I presume that it is distinctly evident to every philosophical intellect that if the individual is a free agent, his freedom would exist prior to his natural birth."

He then goes on to argue with characteristic absurdity, that the unborn child could select his parents, his color and the country in which he would be born, and all such other little conveniences. But I claim nothing of the sort. I do not even claim that a man can will himself rich without putting forth some appropriate effort to secure the result. He cannot cause a house to erect itself in obedience to his will, without putting forth the proper physical strength, and exercising the proper mechanical skill. He cannot cause one blade of grass to grow, or one ear of corn, without using the determinate means.

There are laws in nature over which man has no control. There are other laws which he may control, or rather guide, by putting forth proper effort. Among the many varieties of houses in a city, a man may choose which he will take as a model; and he may select the kind of seed that he will sow on his land; but after the seed is sown, he cannot choose as to what kind of grain he will raise from that seed. He is free in choice of his seed, but he is compelled to reap the kind which he sows.

A man wishing to spend a year in traveling, may choose to visit New York or San Francisco; or he may choose to go to St. Petersburg, or to Paris. He is free to select his mode of conveyance, but he cannot determine the time which it shall take him to go. He cannot will himself in New York in one hour, neither can he be in Paris in one day; he has to go on mile after a mile, or even one foot, until the whole distance is passed over. This much is about what a man is free, and not free in physical matter. I do not claim infinity for man. He is surrounded on every side by forces which he has to resist, and by agents that are irresistible in their nature. Yet man is free within the circuit of his own capacities. There are physical possibilities for man, and within the range of those possibilities he is free. Outside of them he cannot go.

But is man morally free? Yes, so far as he can act in a moral way, he is free. Man is finite in his moral power as well as his physical. I do not claim that he is always able to tell exactly what is right. The wisest of men frequently err in judgment, and the best of men frequently do things that are wrong.

I claim no perfection for man. And I admit that when a man does as much as he can, he is not to blame for not doing more, and when he does as well as he can, he is not to blame for not doing better. So much I concede, that I may not be misunderstood. Yet after all this concession, there still remains a wide difference between the affirmative and negative of the question, "Is man a free moral agent?" I propose to examine that difference.

I affirm that man is capable of acting from motive, and that every sane man does act from motive; that he is possessed of the power of volition, i. e., of choosing or forming a purpose, the power of willing or determining. Webster says that "choice is the power of choosing." And Locke says "We have no choice unless the thing which we take, be so in our power that we might have refused it." And right here lies the difference between the affirmative and the negative. The one says man has power to choose or refuse a particular object, idea or course of conduct; the other says he has no such power, but acts as he is acted upon by some outside pressure, or some interior thought or impulse or some other power beyond his control.

Now, the only way to arrive at a solution of the question, is by a careful examination of facts and arguments. Some object to the term agent being used in this connection, for say they, "Agent means one who acts for another." But this is but a secondary use of the term. Webster says:

"An agent is one who exerts power, or has power to act; an actor." Consequently man is an agent. The same author says that moral, in its strictest significance, is the doctrine or practice of the duties of life, manner, conduct, behavior; therefore, man is a moral agent. But does man act freely or from necessity?

Free is: Exempt from subjection to the will of others, able to follow one's own impulses, desires or inclinations; determining one's own course of action." (Webster.)

"That which has the power, or not the power to operate, is that alone which is, or is not, free." (Locke.)

Now, does man act from motive, or from choice? Has he the power of choosing or refusing any object or course of life? Has he the power of cogitation, of applying a subject to his own mind, of examining his several parts

and bearings, and of deciding which object he will take, or which course of life he will pursue? If he does possess this power, he is free; if not, not. Let us look at him. We see man in his ordinary walk and business transactions, acting, apparently, entirely free. The farmer, in the management of farm and stock, in the choice of his seeds and in the manner of their culture, appears to act with the utmost freedom. We can see no compelling power but his own will. Of course, he studies his business, he reads books, he converses with other farmers and stock raisers, and gets what information he can, relating to his business; and then putting it all together, compares, analyzes, digests, and then takes the course which to his mind shall appear the most desirable. And in all this process, he appears to act without compulsion. So it is with men in all branches of business, or men of no business at all.

We see men busily engaged in the several avocations of life, some laboring, some trafficking, some traveling, some studying, and some teaching; and each and all apparently propelled by their own mind and will. And it not only appears so to the observer, but the actors in the world's great drama all think that they are acting freely. Each one thinks that he is guided by his own choice, and propelled by his own volition.

There are many, to be sure, who wish that circumstances were different, and then they would act differently. Their sphere of activity is frequently circumscribed, but within that sphere they act freely. Some men perform labor which they do not like, and which they would not perform if they were rich, yet as they can not become rich by merely wishing it, they choose to pursue their present course, rather than some other still more undesirable; and some men may be so surrounded by unfavorable circumstances that they have but one road to pursue to escape starvation, and even that may be blocked up. But such are exceptional cases, and do not interfere with the general law of man's free choice; but it is a strong argument against the present structure of society.

You ask a neighbor what man he is intending to vote for, or what paper he is going to subscribe for, or what preacher he is going to hear; and he will give you such an answer as will denote a freedom of choice. It will appear to you that he is acting freely, and he will think he is acting freely. True, a man may make a poor choice in all the above instances, still it is his choice. You will think that he could have selected some other paper or preacher, and he thinks he could.

Now, if men appear to us to act freely, and they think they act freely, then what evidence have we that they do not act freely? Personal circumstances is the strongest evidence which we have concerning anything immediately relating to ourselves. Indeed, it is the only positive evidence which we have of our existence. We know we exist, not because some one tells us so, but because we are personally conscious of the fact. Now we are just as conscious of acting from choice, as we are of acting at all; or as that we exist at all, and if this consciousness is satisfactory proof that we are free? The man that steals his neighbor's purse or his horse, does so from choice; and he knows that he acts from choice and he will tell you so. He may excuse the act by pleading necessity, yet he is conscious of having power to refrain. If men do not act freely in committing crimes, why do they manifest so much skill and caution in their transactions? If they are impelled by some irresistible power to commit theft or murder, why do they lie around in secret places, to avoid detection; and if when they are about to grab the treasure, or strike down their victim, they happen to see a person near who might see them why do they hold their hand and wait for some better opportunity? There is quite too much intelligence and calculation to attribute to blind fatality, or an irresistible law of our being. Again, if man cannot act otherwise than he does act, and if all his actions are just in accordance with the designs of his Creator, then why does his Creator punish him for his bad acts?

If the man who commits a heinous crime, feels conscious that he has done just right, and that he could not possibly have done otherwise, why does God punish him for it? And that punishment does follow crime, is too well established to be denied.

If a person willfully does another person an injury, he suffers for it, he feels remorse, he experiences mental anguish, and that, too, more or less, in proportion to the magnitude of the evil which he has committed. There is an element in man's nature which reproves him when he does that which he thinks is wrong, and approves of all his good actions. Man's conscience is always accusing or excusing him for his actions. And it does not less in the force of this argument, if we admit that man may feel condemned for a particular act which he commits to day, and yet learns by to-morrow that it was no crime.

It is readily admitted that what one man thinks is a sin, another may consider a commendable act; consequently, the conscience of the one would reprove, and the other approve. But it should be borne in mind that conscience is not an instructor, but a monitor. Knowledge comes through the reasoning faculties. It is the duty of conscience to see that a man lives up to his best conviction of right, and if he fails to do it, his conscience goads him, and sometimes severely so.

Now I ask, if man cannot do wrong; if he is compelled by the irresistible laws of his being, to do just as his Creator designed him to do, then why has his Creator placed an element in him which is often punishing him for his actions? Sometimes that punishment is very severe; we have many well attested instances where men have committed murder and then fled to some distant country to avoid detection; yet there, beyond the reach of the hand of justice, and surrounded with all the comforts that ill-

gotten gold could purchase, they were miserable, their consciences were lashing them; they were not at ease by day, and they were frightened by night visions; they saw a spy in every stranger, and a specter in every night shadow. And thus they suffer till life becomes insupportable; and they return to the place of the crime and give themselves up, confess their crime and die.

Now, I ask again, if that man or those men, had done nothing wrong, or if they had felt that they could not have avoided the act, and of course were not to blame, why were they thus punished?

From all that I have been able to learn of the works of God in nature, and from what I have gained by intercourse with men, and especially from a close study of my own powers of mind for more than half a century, I have arrived at an unwavering conviction that man is mentally and morally free; that when he has examined a proposition, he has power to choose or refuse, consequently he is held responsible for his actions; that God punishes man for sin, and that it is the duty of society to protect itself and each member of it, from the depredations of wicked men. Two objects should be kept in view, in inflicting punishment; first, the protection of the innocent, and second, the reformation of the criminal. God appears to have those objects in view, and man should learn of him. I do not approve of hanging men up by the neck, nor of frying them in melted brimstone. They can be put to better use. No man is so bad, or so deeply steeped in sin, but he may be made good and happy. But the way to make him so, is not to flatter him up with the idea that he is just as good as any one else; that God is entirely satisfied with his present course; that he is but carrying out the designs of his creation, and that society has no business to interfere. I consider such teachings very detrimental to society, as well as to transgressors.

Of course, if the doctrine of man's free will be established, the doctrine of "Whatever is, is right" falls. Let it go.

Indianapolis, Ind. 1892.  
 For the Religio-Philosophical Journal  
 Mesmerism, Magnetism, Psychology and Somnambulism, etc.  
 BY WM. B. FAIRBANKS.

DR. JOHNS—Mesmerism, Animal Magnetism, Psychology, Pathology, Neurology, Artificial Somnambulism, and Natural Somnambulism, are all one and the same condition, and differ only as the state has been entered, or was understood by the so-called operator or their subjects. Mesmer decrying it necessary to ascribe the condition to some cause, concluded that it was magnetism, but as he could not demonstrate its qualities to be the same as those of mineral magnetism, he imagined that it was something analogous to that fluid, and as he supposed that it only existed in man and animals, called it Animal Magnetism. The experiments, however, which were resorted to be made by the French King and others, as I have stated in several articles published at different times in your JOURNAL, has proved conclusively that magnetism has nothing to do with it, and that animal magnetism, has no existence in nature.

The condition known by the title of natural somnambulism, has frequently occurred, and been minutely described by the earliest writers of antiquity, and the phenomena exhibited by those who fell into that state, being extraordinary, were not understood, and many writers mistaking appearances for facts, ascribed marvelous powers to them; consequently, many statements were published, of so contradictory a nature, that the existence of such a condition at all, was for a long time questioned by all who had not witnessed it; and even now, although the existence of such a state is generally acknowledged, the true nature of the phenomena, or the powers of persons while in it, is but imperfectly understood.

Natural somnambulism and that which has been artificially induced, are the same condition, differing only in the manner of entering it, the natural being generally entered during natural sleep, while the artificial is entered from the waking condition, and is best effected by proper instructions heretofore fully detailed in your paper. The phenomena and powers of subjects while in either, are alike, and differ only because the one can, at will, be conscious of the external world, and converse with those upon whom they place their mind, while the other can not, and when spoken to, awakens, unconscious of all that has transpired while in the condition.

Those who are in the artificial state, being able to see, hear or converse, can be instructed, and may, therefore, at pleasure exercise, or use any of the extraordinary powers which they possess, and as they have power at any time to arouse, or to throw any part of the body into the insensible condition, even when the head is perfectly awake, they can at any moment relieve pain, and in case of an accident, can keep the parts which may have been injured in the insensible state until perfectly well, without experiencing the least inconvenience during the restoration.

Psychology differs from artificial somnambulism, inasmuch as it always requires some one who is ignorant of the true nature of the condition to manage persons while in that state, and who, I am sorry to say, pervert, and for ridiculous purposes, exhibit powers that properly directed, would not only be interesting to a philosophical mind, but useful as an agent for the correction of evil habits, the prevention of pain, and the cure of disease, etc.

Artificial somnambulism, on the contrary, although the same condition when in different hands, and properly understood, enables subjects to enter the state at pleasure, and when in it, to take advantage of all the powers which are natural to the condition, independent of any one's control, and instead of making an idiot of a Daniel Webster, it will be more likely to make a Daniel Webster of an idiot. Phlebotomy is a name given to the same con-

dition by the editor of the *Magnet*, and as persons who are in that state, have the same powers, and if properly taught, could exercise them in many ways to the advantage of themselves and others. It is therefore evident, that phlebotomy, as well as the same condition improperly managed in many other cases, is not only a distinction without a difference, but like them, a barrier to truth, and a block in the way of usefulness.

Neurology is also a variety of the same condition, and differs from artificial somnambulism in nothing but the extreme susceptibility of the subjects who naturally enter and throw themselves out of the condition with such facility that it is impossible for a casual observer to notice when they do the one or the other, and when neurologists or sympathetic operators meet with such cases, they furnish good excuses for their impostures. I say impostures, because subjects could do the same thing themselves, independent of the so-called operators who profess to effect them by their own will-power, or unnecessary interference.

I have met with some subjects who, although never wholly in a somnambulant condition, could at will, in an instant, perform clairvoyant and other experiments, and when they did so, the only visible difference in their appearance was that the eyelids dropped, and the eyes had a drowsy look, and was evidently at that instant in a somnambulant condition, and regained its usual expression as soon as it was thrown off.

This condition, therefore, is only a partial state of somnambulism, and as it is possible for such persons to let the eye fall into that condition in an instant, they could do the same thing with any of the other senses if they were properly instructed, and could do it as well without the interference of any one as with it.

The condition called "second sight," is also simply a partial state, and the clairvoyance in this class is natural, and by many believed to be unvarying, but is only so because the nature of the condition is not understood.

The same state of the sight is also induced by the Egyptian Magicians, and is effected by getting some young person to look at a drop of some black fluid held in the hollow of the hand, and although the experiment is accompanied by the most useless and absurd incantations, clairvoyance is often induced and its possibilities exhibited.

The same condition is also often effected by some ignorant person, with what are called "earth mirrors," which consist of a square piece of looking-glass upon which useless figures, names, triangles, circles and letters, etc., are scratched. This glass is by them taken into a dark room, and looked into until clairvoyance is induced. The manner of using it is as absurd as the instrument itself; but as the looking at anything often produces the desired effect, it is difficult to make such persons believe that the result is effected by the manner of proceeding rather than by the means employed to produce it.

From what I have said it will be seen that somnambulism has played a conspicuous part, or rather has been the cause of all the phenomena which have been witnessed as well as the powers exhibited by persons while in a seemingly different condition. A little discrimination, however, with the necessary experiments, will soon convince any one that somnambulism is at the root, and is the cause of all the phenomena which have been exhibited under various names, shapes and conditions, too often perverted and never perfectly understood. It is unfortunate that such has been the case, but with a due regard for the truth, and a perseverance equal to the importance of the subject, a revolution in the science will be effected, and instead of doubt, difficulties and perplexities, we will have new developments, uses and benefits, which add to our store of knowledge, comfort and happiness—deklarations devoted to be wished for, and which certainly will follow a proper understanding of the laws which a wise and beneficent Creator has established from the foundation of the universe.

Piedmont, S. C., Feb. 28, 1890.  
 For the Religio-Philosophical Journal  
 Organization Once More  
 BY VERITAS.

DEAR JOURNAL.—I wish to cheer and congratulate you upon the growing influence of your platform, and the satisfaction with which all, reading your outspoken articles, hail the clear, brave and uncompromising rage of the weekly messenger. It is a noble fact that the success of the JOURNAL, in riding down one of the strongest oppositions of the day, has been secured by an open, fearless and undecaying defense of the cause, regardless of all partiality, and in the interests of that which is most central, and therefore, most vital. Neither bending to personal pique or petty opinions, equally fearless of organized effrontery and covert treachery, the bold and true reformer has nothing to discourage him; and were it possible by some Wall Street operation among Spiritualists themselves, or nominally so, to embarrass for a time, Wall Street would still hold its true place, and no other, in the honest convictions of the people. There are thousands of thinkers left, who love the ring of the pure metal, but know they will never get it at any fair without the sacrifice of all that is dear in the way of principle, and such are to day seeking a currency that does not mortgage the soul to any gambling institution. With this preamble, I will come more directly to the subject at issue.

Why is it our friends constantly inquire that Spiritualists are so unsuccessful in organizing? It seems but the work of a moment to explain. Firstly, then, we have made a broad declaration of our platform, in which we have asserted the claims of strict integrity and impartial justice. Our gospel teaches the perfection of truth, compassion, honor and fidelity among ourselves, and with the world at large. We did not start for our Mecca, to consecrate a leader or proclaim a creed. We did not start upon any specious

pretence, by which we should make ourselves a moneyed power, or a high State or Church despotism; but in the purity of our first and boldest step, we had met the angels upon the Mount of Progress, and only desired to sound their "glad tidings of joy" in the ears of blinded millions, and call them up higher. As long as this sacred feeling of love for all humanity inspired us, we were bringing thousands into the ranks, and drinking the cup of peace and blessing. We never thought of organization only as a school, a family, a meeting, a choir, a library, etc. All this had distinct reference to the local and home movement, and to no other. It sought to improve both parent and child at the same time. It was just as free to the poor as to the rich, and the rich were just as free as the poor, to support and bless so noble a cause. It had no pompous show of authority or excommunication to lift over the heads of the people. It did not say in its immaculate wisdom, "Poor Paul, his use seeking a passage to Rome without your five dollars!" But there came a change. So, proscription commenced, taxation commenced, usurpation commenced, and some ambitious Julius ran off with the money bag to sell the Jesus or get him crucified. A plain, straightforward, outspoken Nazarene was too much for the money changers, and they forgot these words of prophecy, "And I, if I be lifted up, will draw all men unto me!"

The home movement, carrying the pure principles of justice to every door in the land, would not fatten Rome, and people would not wear green goggles much longer, when they found by true sight the value thereof. But it requires a strong power to arrest a downward tendency; "the blind leading the blind," is toward the ditch of all injustice and meanness, and the temptation to hate or justify, ends in complete betrayal of our holy principles!

Secondly and lastly, then, for this article, men aspirant to be leaders and officers in this movement. Ambitious men are not always honest men; they may have tact, craft, cunning, and it becomes rapidly developed by practice. Such men are governed too much by selfishness;—purses too much art and design for so pure and benevolent a gospel as Spiritualism. In National, State, and Local organizations, this spirit has wound its destructive coils. The National Association Wall St. said, "We rule." Little State Chanticleer replied, "We rule here!" Local bunting, putting on a flourish of wings, crowing once, twice, or three times, and being so often picked, "kicked against the pricks" at last, and yielded up the ghost. "Who killed Cock Robin?" Who spied the arrow? Every brand of us loving position, authority, money, at the expense of virtue, integrity, peace! Indeed, there can be no peace, when virtue and integrity fly away; there can be no true organization, when there is no true ascertainment of principles. Money being gold, may rule in a "spiritual" dynasty, but what protection has it for its victims, superior to the old creed, which this modern Pentecost torn from the bleeding form of Humanity? In this article, we do not deny by any means, that true souls, divinely inspired, have been drawn into cooperation with State and National movement; but how many, seeing the tender lambs of the flock in the hands of the shepherds, have warned them into life again, and pointed to the remedy! When men, as officers of any society, refuse or neglect by any act of theirs, the duties and obligations of their position, breaking their pledged word to society or speaker, it is bad enough for the cause, and when members of any household of faith or reform, stoop to vilify, defile or sacrifice any soul reputation or principle, organization, of itself alone, is a mere rope of sand. Even a "man," without probity and honor, without the banner of righteousness in his hand, the golden rule in his soul, the fire of truth in his eye, is but the counterfeit of himself, without any organic harmony at heart; consequently, superficial force takes the place of great and spiritual powers.

Our Orthodox friends may say to us, "This is owing up." Yes! it is a great mistake to think that when moral principle has been left entirely in the background, and vicarious atonements substituted for long ages, that Spiritualism should transform to complete meanness of life, in a day, or one simple course of years. This state of things, is the legitimate result of past teaching. Blind superstition and liability upon the one hand; cold, harsh, unyielding skepticism on the other. Spiritualism now demands a rational obedience to all moral laws and divine obligations. And every crafty soldier our sect to rivet new chains upon the uplifted hands of humanity, go to pieces, till men build as they have promised in this declaration of principles, framed by the congress on high!

We do not ask that anything short of this shall prosper. We would no sooner endorse chicanery or dishonesty under the name of Spiritualism, than under the name of Methodism or Catholicism, and let us be brave enough for it! And let us live and teach truth for itself alone, the jewel of divinity, sparkling in the deepest depths of every soul; then shall we find the shutters of heaven waving for us the curtains and costly robes of a triumphant future.

## Oxygen Gas.

The College Course says that, in order to prove the often-doubted fact of the decomposition of carbonic acid, and the formation of oxygen by the leaves of plants, Boisselaug has introduced into mixtures of carbonic acid, gas and hydrogen, and the former gas and nitrogen, first a clean stick of phosphorus. As long as no oxygen is present, this element does not undergo slow combustion, thereby giving off vapors; but as soon as a green leaf of any plant was carefully brought into the gaseous mixtures standing over mercury, the slow combustion of the phosphorus began, owing to the decomposition of the carbonic acid and the formation of oxygen. This action takes place also in diffuse daylight, but not during twilight; leaves wherein the chlorophyll is not fully developed do not act in this manner.

# Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 611 Race street, Philadelphia.

## Community.

We have received the following communication on this subject. If it be true that "To know oneself is half a cure," there can be no doubt that the social system of the day is "half cured," for everybody knows it is sick. But the great question is how shall we cure the other half.

Efforts have been made in various directions to do this, but so far, we believe, with very little effect. We have watched these efforts, and are compelled to say that they do not give evidence that man has advanced to those untainted conditions of feeling and intellect which enable them to live happily by having "all things in common."

Next come the plan of having more things in common than in ordinary society to day, and especially entire self in upon certain reforms. This plan has succeeded better as is exhibited by the friends at Hopedale, Mass., at Hammonston, Wisconsin and Anchorage, New Jersey, but in none of these places has the abandonment of separate family arrangements and separate homes been adopted. That economy of time, of money and labor would be obtained by such a plan, there can be no doubt, and that making it a condition to carry out something similar to this, is also probable. If we understand the life of the homogeneous forms of plants and animals as low where all parts are so nearly alike as to appear as one, and all perform similar functions?

As life ascends, it forms a community, increasing in the number and variety of powers with each upward step. Man, therefore, as the highest form of life, the head of creation, described in the figurative style of the oriental language, as the central soul to which was given dominion over the beasts of the field, the fowls of the air, over the fishes of the sea, and over every plant and over everything, all of which are represented in his system. Constitutional vigor results from the proper exercise of this dominion, first, by a beautiful control through a true relationship of the spirit over the whole, and secondly, by the most harmonious relationship and play between all the faculties and functions of the system. Two causes, then, tend to shorten the natural duration of human life, first, the imperfection of certain portions of the system, and every one is suffering weakness in some part of the system, either hereditary or acquired. Even the most favored conditions may be compared to a sail which has been long used, when exposed to a severe gale, some parts of it will be rent.

The study of our lives in regard to this, should be, first, to discover these weak points, and then protect and strengthen them, and if possible, bring them up to an equal standard with the others. The second cause is more important than the former, it is that which results from the imperfection of the relationship and coordination of the various parts and functions with each other. There are very many persons, who like the Irishman "enjoy very bad health" from this cause.

This weakness and tendency to disease, is generally inherited, arising from some constitutional defect on the part of the parents, and from various other ante-natal causes. It may also result from the infringement of the laws of life. Although this is more difficult to remedy than diseases of local organs, and requires long continued efforts, still much may be done to remove it. The first point is to be aware that such a condition exists, and it is here especially that the old adage is applicable: "To know oneself is half a cure."

Keep in view the comparison of the human organism to a community, we should hold town meetings frequently, and have reports from every portion of the commonwealth, even to the very by-laws.

In all good governments, we should see that the roads are all clean, the bridges all in good order, the fences up, and all the children sent to school, and in the language of the Duke of Wellington in regard to old England, "We should expect every man to do his duty."

All the functions, voluntary and involuntary, may, and should be aided by properly directed mental efforts. Paraphrase these plans, and few of us will have our names recorded in the bills of mortality until we have passed four score years, and all these waters have whitened our cheeks, and the joys of many summers have made life's journey pleasant, beautiful and grandly happy. Then with full confidence in our God, we can adopt the language of the old patriarch, "Now, Lord, let thy servant depart in peace, for mine eyes have beheld thy salvation."

**The Coming Conflict.**

"I come to bring a sword and not peace." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord. And he closed the book."

How striking and impressive is the fact that the medium of Nazareth should have stopped in the middle of a verse of the writings of old Isaiah, and closed the book, taking care not to read the next sentence, which is "The day of vengeance of our God." It seems even more emphatic, when we read the next sentence, so in accordance with the mission of Jesus, "To comfort them that mourn."

He came to bring the sword of the Spirit, one that would excite the world without destroying anything that was good or useful. We are in the midst of a great conflict to day. The churches, peace strikers, are crying out for an evangelical alliance to arrest the unorthodox elements of the Roman church in this country, and the alarming increase of rationalism, materialism and infidelity, and worse than all and most to be deplored, Spiritualism, which is not only reaching and influencing many more than the others, but is rapidly converting those to a religion which is more potent for good than anything which has ever come to mankind.

We thank God for the Catholics with all their vain machinery of superstitious organizations and solemn mockery and mummeries of ceremonies. They make the conflict a triangular one, and divide the loyalty of the contest, which might otherwise be like every battle of the warrior, which "is with confused noise and garments rolled in blood."

As it is, Spiritualism, aided by science and philosophy, forms a trinity, that will not only save the materialist and the infidel, but will also save the churches, that they will be powerless for evil.

Let us, then, as true pioneers in the great spiritual work of the age, maintain our position boldly and unflinchingly. Let us proclaim the truths that come to us from day to day from the glorious mountains of truth that lie all over our land, for we know that they are with us, are mightier than they that are against us. Let those who, in the brief twenty-one years of our more fervent spiritual experiences, begin to feel like veterans, be cheered and encouraged by the vast number of recruits that are coming daily and hourly to the ranks, as well as by the fact that there are thousands of men and women, noble and true-hearted in the church and out of it, who are ready to take their stand upon the side of this great truth when ever the reins of tyranny shall be drawn so tightly that they can no longer be at peace. We know that nothing has done more to awaken an interest in Spiritualism in our city during the past winter, than the loud and scorching attacks of an anonymous writer whose explosions were given as those of a Con-Deceiver, in one of our weekly papers. There was nothing in the article worthy of reply except a question as to "What good has Spiritualism done?" which our readers are aware was ably replied to by Brother Fowler. The personal sneers with which the article abounded, and in which we were honored by the mention of our name, would not call for a reply from any one so pointed on the consciousness of integrity and truth. We believe with Henry Ward Beecher, "That it is a poor campaign of life if a man is to be continually marching up and down keeping sentinel to his reputation." Nor do we think it necessary that we should rush forward in defense of truth from the attacks of scurrilous writers, whose chief aim is to call respectable persons into a contest with themselves, in order that they may gain some notoriety.

Our business is to speak the truth in firmness and without the fear or favor of any. So in this great conflict, we have no personal aims, but principles to defend.

If we have found the truth and are able to present it to the world, it will stand and we shall be strengthened in and by our labors.

Finding as we do everywhere, willing hearers of the great truths of our religion and philosophy, it would be folly in us to go aside to the beautiful path that lies before us, strewn as it is with flowers, to remove the decaying rubbish which we may find there.

Our march is ever onward, and we would invite all Spiritualists to examine carefully for themselves and what they can do in the spirit of this new gospel, which is not only "peace on earth and good will to all men," but light and life, knowledge and power, strength and beauty.

One thing we may all do, and that is, circulate our papers and books. It is not creditable to the Spiritualists of this country, that we have not done much more in this direction. We understand that there are more than thirty thousand Spiritualist papers issued weekly. How easy it would be for the millions of Spiritualists of this country to circulate three times that number.

We have never found any difficulty in getting readers for all our papers, and we have circulated thousands of them all over the country, and I consider it one of the best means of investing money.

Friends, see to it that you circulate the papers well, take as many copies as you can of all these; they are all good; a man need not want and some other, and thousand-read those who have no other opportunities for knowing anything of our cause. Let every one try what they can do in this direction, and we will find as the contest thickens, the conflict of ideas become more severe, there will be hosts raised up through this influence, who will stand up for freedom and right, for truth and justice. Let us beware how we prophesy war and bloodshed in this particular direction, for this will have a tendency to produce it. Never prophesy evil, it is a negative power and will not stand unless it is sustained by some positive influence and this alone which tends to build it up.

How often have we seen the tendencies of these prophecies to fulfill themselves, and regretted that wiser councils had not prevailed.

**The American Association of Spiritualists.**

We are aware that many are looking with deep interest toward the approaching meeting of this Association. We have attended all the National Conventions except the first at Chicago in 1898, and are satisfied that there has been a steady increase in the interests in these.

We were glad to see the suggestions presented in these columns by J. K. Bailey. At the Convention held at Rochester last, a new phase was introduced looking to a more perfect organization to meet the demands of the times, and carry on the work during the interval between the annual meetings. A constitution was adopted with great unanimity, but certainly with too little deliberation. A board of trustees were elected whose report for the year will soon be before the public. No one who was present at that meeting, and saw the earnest feelings that prevailed there, could fail to see there was evidence that the time had come to move forward in the work. A year's experience will enable us to review the whole matter and suggest improvements. The Board at its last meeting proposed some changes similar to those suggested by Dr. Bailey in the article referred to. We agree fully with the proposition to send our missionaries where there are no organizations, unless the State Societies, as we did in Pennsylvania, should invite the missionaries to labor with and for us. We expressed a hope which has become more firmly impressed upon us by the last year's experience and labors, that if the American Association could raise funds and send out lecturers where there are no organizations, especially in the South, we should do a good work. And we hope the Association will be so strengthened and modified that it shall accomplish this work more effectively than it has.

The suggestions of Dr. Bailey that we should discuss these matters freely, and be prepared to act intelligently, are good. If we are true to our glorious cause, and are only seeking the real good of humanity, which can be better promoted by the spread of true Spiritualism than by any other means, then, when we come together, there will be harmony and good feeling.

**Green Water.**

Analysis proves that the Croton water is more than ordinarily pure, when compared to the water supplied to other cities. It is analyzed twice a month during the summer, and the average of 15 analyses last summer showed in a gallon of water 81 grains of inorganic matter and 1.14 grains of organic matter. Home is almost the only other city in the world which provides its inhabitants a more beautiful supply.

For the Religio-Philosophical Journal.

Is Magnetism, the Devil, or Spiritism, Good, Bad and Indifferent?

"Do ye speak of evil, or are ye glorifying in evil?"

BY A. S. T.

If a man comes into your house at night after the usual compliments of the day, tells you that he has just arrived from San Francisco; that he is well acquainted with your brother who has a hardware store on Montgomery street in that city, which brother you very well know to have started for California last year with a stock of hardware; and if in addition to this, he brings with him a letter in your brother's own hand writing, full of good news and wholesome advice, and commending the heater, John Smith, a Christian gentleman, to your kind consideration, will you be so wanting in good sense as to persist in calling Mr. Smith by some other name?

Or, conceding the name of Smith, which he claims, will you be so unwise as to denounce him as an impostor, not from California as he claims, but a spirit from the home of the damned, sent to delude you with forged names, lying words and deceitful promises? Will you not say, rather, grasping him warmly by the hand: "Thanks, Mr. Smith, I am glad to see you! My house shall be your home while you stay."

Why, then, will you reject a visitor from the other world? He comes claiming to be a spirit, and brings you a letter in your brother's own handwriting, or it may be that he speaks to you in a tongue which no one present can interpret; or it may be that he comes to you as the spirit of your own brother, a good spirit, breathing hope into the ears of the despondent and fallen, and holding out promises of ineffable bliss to those who desire it, and immortality in all. Why call this intelligent visitor by the name of electricity or magnetism?

At all times, in all places and under all circumstances whatever, when the phenomena termed Spiritualism, or the claim, "I am a spirit," is invariably made, is magnetism an intelligent agent and falsifier? Is the consciousness of the well-meaning medium suspended in order that his spirit shall utter the falsehood? Do the minds of those present by association of iniquity conspire to cheat themselves? Or has the Devil been converted and changed to a preacher of righteousness?

The medium does not say it is a spirit for the medium is unconscious. The spectators do not say so, for it may be that they are all disbelievers in immortality, but the thing itself, through the unconscious mouth of the medium, or through the unconscious hand of the medium, or by rapping on unconscious wood, says, "I am the spirit of your brother whom you buried, and am here to tell you that I am not dead but still live."

Kansas City, Mo., July 12th, 1892.

**Mineral Water.**

The waters of Hailston Spa 20 years ago rivalled those of Saratoga, in the same country; but were finally lost, owing probably to some improvements, which diverted the course of the current. But of late they have been re-created by a man who had buried an artesian well for oil. He found no oil, but a rich supply of mineral water burst up at a depth of 371 feet. The *Chemical News* says that he had passed through the Hudson river, Trenton, and Calcutta rocks into the Potomac sandstone. The opinion is expressed that the Saratoga springs are due to a fault in the rocks, which allows the water to be brought up from a great depth. The valley indicates a line of fracture, the strata on the west side being much higher than those on the east. The water from this well contains double the mineral matter of the Saratoga springs, and is highly impregnated with gas.

**SPEAKERS' REGISTER.**

PUBLISHED QUARTERLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves lecturers to promptly notify us of changes whenever they occur. This column is intended for lecturers only, and is not to be used for the names of those who are to be lectured to in the simple address, leaving particulars to be secured by special correspondence with the individuals.]

- J. Madison Allen will lecture at Terre Haute, Ind., six months from May 1st. Address box 209.
- Harrison Angier, Columbus, Ohio, Oct. 1st.
- G. Francis Allen, Stockton, Mass.
- Mrs. M. H. Allen, trance speaker, Detroit, Wis.
- Mrs. M. K. Anderson, trance speaker, Tannock, Mass., P. O. box 4.
- Mrs. Orie Abbott, developing medium, 127 south Clark street, Chicago, Ill.
- Charles A. Andrus, Fleming, Mich.
- J. O. Allen, Springfield, Mass.
- Dr. A. T. Azee, Address box 2001, Rochester, N. Y.
- Mrs. Anna E. Allen, 147 West Washington street, Chicago.
- James M. Buse, New Castle, Ind.
- Joseph Baker, Editor of the *Spiritist Journal*, Wis. Wm. Bush, 163 South Clark St., Chicago.
- A. P. Burrows, Lehigh, Mich.
- Rev. J. K. Barrett, Glen Beach, Wisconsin.
- Dr. J. K. Bailey, box 312 Lehigh, Ind.
- Dr. Bernard Landgraf, Mich. Lectures upon Spiritualism and scientific subjects.
- Mrs. Sarah A. Byrne, Address 37 Spring street, East Cambridge, Mass.
- Mrs. A. P. Brown, St. Johnsbury Center, Vt.
- Mrs. B. F. Brown, P. O. Drawer 1864, Chicago, Ill.
- Mrs. B. F. Jay Bellows, 151 West 13th street, New York.
- Mrs. Nettie J. Brigham, Elm Grove, Colorado, Mass.
- Mrs. M. A. C. Brown, Address West Randolph, Vt.
- Addie L. Ballou, Address Chicago, care of *Religio-Philosophical Journal*.
- Wm. Bryan, Address box 84, Camden P. O., Mead.
- G. O. Bush, International speaker, A. G. Almond, Wis. J. H. Beckler, Chatterbox, Massachusetts.
- John Corwin, Five Corners, N. Y.
- Mrs. O. E. Cullen, 726 Broadway, N. Y.
- Warren Chase, 144 Broadway, New York.
- Dona Clark, Farmington, address, 24 Waverly street, Lowell, Mass.
- Mrs. Corwin, St. Charles, Ill.
- Mrs. C. O. Clark, Address box 514, Lowell, Mass.
- J. T. Coffin, M. D., 534 Race street, Philadelphia, Pa.
- Mrs. F. O'Neil, M. D., Address Box 117, Orem, Ill.
- B. C. Child, International speaker, (see special address) Adams Co. Ill.
- Mrs. Dr. Wm. Crook, P. O. box 508, Elkhart, Indiana.
- Albert B. Carpenter, Address care of Banner of Light, Boston, Mass.
- Mrs. A. H. O'Leary, trance speaker, Franklin, Pa. Jay Co. Ind.
- Dr. J. B. Doty, Stockton, Ill.
- Miss Lillian Dotson, Address Pavilion, 27 Tremont street, Boston, Mass.
- Henry J. Dargis, Farmington, address, Cardington, Ohio.
- George Bates, M. D., Belmont, Vt.
- Andrew Jackson Davis can be addressed at Orange, N. J.
- Mrs. B. DeLancey, trance speaker, Quincy, Mass.
- Dr. R. C. Dyer, lecturer, can be addressed Rochester, N. Y.

Dr. E. D. Holden, North Clarendon, Vt.

W. A. D. Hume, Address West Side P. O., Cleveland, O.

J. D. Huggins, M. D., Address 240 Walnut street, Chicago.

Dr. W. H. Huggins, M. D., Address 240 Walnut street, Chicago.

Lyman C. Howe, International speaker, Box 59 Freedom.

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W. F. Johnson, International speaker, Belvidere, Ill.

Abraham Jones, Farmington, Tennessee, Pa. box 24.

M. A. Jones, speaker, Ill.

B. E. Jones, speaker, Chicago.

Dr. W. H. Kirby, speaker, Address this office.

George F. Bittings, Address, N. J.

O. P. Kell, speaker, Farmington, Vermont, P. O. box 5.

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Geo. W. Leonard, Address Belvidere, Mich.

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Mrs. L. W. Litch, Address 111 Kentland at Belvidere, Mass.

Mary E. Langdon, 80 Montgomery street, Jersey City, N. J.

John A. Love, Address box 17, Boston, Mass.

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James B. Macomber, box 274, Haverhill, Mass.

Dr. Lee Miller, Appleton, Wis.

Dr. Lee Miller, Farmington, D. C. P. O. box 67.

Dr. W. H. Merrill, Jr., Address Boston, Mass.

Mrs. Hannah Moore, Address, Will County, Ill.

Mrs. Anna M. Middlebrook, box 774, Bridgeport, Conn.

J. W. Matthews, Haverhill, Illinois.

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Charles S. Marsh, Address Waverly, Warren Co., N. H.

Mrs. and Mrs. H. S. Miller, Elmira, N. Y., care W. B. Hatch.

Mrs. M. Margolis, Address, Farmington, Vermont, P. O. box 128.

South Third Street, Farmington, Vermont, P. O. box 128.

Edna M. Martin, Bridgeport, Mich.

Dr. W. H. C. Martin, 173 Walnut street, Hartford, Conn.

Mrs. J. M. May, Cambridge, Ill.

Prof. M. M. McCord, Centralia, Ill.

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Mrs. E. Nash, hearing medium, Belvidere, Mich.

C. W. Nash, Quincy, Ill.

J. W. Nash, New Albany, N. Y.

Mrs. Puffer, trance speaker, North Haverhill, Mass.

O. B. Patten, 114 South 8th street, Room 2, Philadelphia.

J. H. Frost, Belvidere, Wisconsin.

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## Religio-Philosophical Journal

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R. R. JONES,

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Laid to the

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Publisher, and will be promptly answered.

The Editor's name is R. R. Jones, 192 South Clark street, Chicago, Illinois.

## THE CRITIC REVIEWED.

There is a paper published in Chicago, called the *Universe*, and although mainly devoted to light reading and the advocacy of "women's rights," it occasionally allows its plagiarist an article to appear on Spiritualism. In its issue of July 31st, its leading editor allows himself to gravitate to the position of a common black-guard—the spec—traveled to accomplish his object not being far—and in this position, attempts to criticize an article that appeared in the *JOURNAL* of Feb. 13th. It is not our mission to allow ourselves to gravitate to the place occupied by the editor in question, who, in endeavoring to criticize the position assumed by another, becomes so muddled and so full of squallorities that all his efforts only expose his inherent weakness. It certainly would look ridiculous and foolish for a self-styled "Caucasian Indian" to criticize the result of the solution of a problem in mathematics, involving circles, angles, tangents, cotangents and logarithms—equally so does the editor in chief of the *Universe* appear in endeavoring to criticize an idea, in regard to which, he has not the ability to form the first correct conception. The critic should be a philosopher. Even a man of culture, whose mind is well stored with incidents of history and classic lore, relying altogether on the ideas of others to form an opinion for himself, and lacking close thought and originality, should not venture into too deep waters.

The position which we assumed in our leader of Feb. 13th, in which we elected in the *JOURNAL* of Feb. 20th, April 1st and 24th, May 1st and June 12th, and also in the issue of August 7th. We assume therein:

1st. That as God is all-powerful, wherever in nature or the human family, power is manifested, it must necessarily be a part of Him—a part of this infinite Power.

4th. That in all of God's manifestations, we can find nothing but the harmonious action of law; that the seeming discord which we often see manifested in the workings of natural laws, when rightly understood, will be considered otherwise.

8th. In nature, we see a manifestation of God, for there is power manifested, and it must be a part of the infinite power of God—in man in whatever relation in life he may be situated, we also see power manifested, and of course, it must be a part of the same infinite power, otherwise there would be a power outside of God, hence He could not be all powerful.

Of course, the criticism referred to, is based principally on short quotations from our article, and although perverted in meaning, they still form like diamonds in a dirty pool, and are, in fact, the only redeeming trait incorporated in the criticism in question—in fact all the writings of this critic would amount to but little if they were not weighed down with extracts from the *JOURNAL*, or from history, or the poetical effusions of the past and present—a position that all will sustain us in who are acquainted with his book or his writings in the various Spiritual papers. You may search his book from beginning to end, and if you can find a single original idea therein—original in the sense in which mankind use the term—you will disappoint hundreds of literary men who have carefully examined it. We say this much in no spirit of exultation, for we believe the work will do good among the ranks of Spiritualists; but to convey the idea that a man who will write a work of several hundred pages, and not therein present an original idea, not daring to venture on disputed domain, should not attempt to sustain a new theory that requires—not only culture—but a mind that can grasp intuitively those complex questions that are closely connected with the destiny of man. While we would not breathe one untold word towards our brother or—for God knows we do not entertain anything of the kind—we do say that he lacks that originality of thought, that intuitive perception, that range of comprehension of Nature and her works, that must necessarily be engrained in the human mind before it should venture the discussion of abstruse subjects. In the criticism in question, the writer places himself in a curious position, for he has sustained what he attempted to deny. Such is often the case with those, who, lacking originality of thought, establish the very ideas which they wish to destroy, or destroy the ideas which they wish to establish. Thus the South in endeavoring to sustain slavery, and finally engrave it in the institutions of her country, abolished it; the Catholics who ostracized Quakers, and endeavored to show the fallacy of this theory, animated the world with a new thought, and sustained what they wished to deny. Such is often the case, unintentionally of course, with a critic whose mind is so saturated that he responds only to blarney and predial extracts, and whose spirit glides could not possibly advance with him on disputed domain, in the fields of abstruse philosophy. In one of his articles in the *Spiritual press*, he takes this po-

sition, "that God is omnipresent and all-powerful," and thereby, inadvertently of course, proves what he attempts to deny in his criticism. For if God is all powerful, can't a fly leap a mile, or a bad deckle its blizzard, or the slightest turtle in a muddy pool raise its head, or man a anything good or bad where power is involved (and he cannot do anything without power to do it), that can be anything but a part or parcel of that all power of God. For if such is not the case, there would be a power outside of Him, in which event He could not be all powerful. Thus, we find the critic in question has long since established what he now attempts to overthrow.

There is a certain class of minds, lacking in originality and breadth of thought, who never go back to the first cause and reason therefrom, but who, like a pale strikers warrior, cut right and left, regardless of effect, resulting many times in overthrowing what they are most anxious to establish.

We claim God as the Creator of all things, and that in the convulsions of a volcano or an earthquake, or in the destruction of a planet in the regions of space, there is just as much order, system and harmony as in the silent germination of the corn and its full growth to a gigantic tree; just as much order, system and harmony in the movements of the forked lightning from one cloud to another, or in the noise (call it confusion if you please) of the thunder in the sky, as in the expansion of the bud into a beautiful blossom. It must be so, or God does not possess the attributes so often ascribed to him. The man who haled us to the mat, who thought he was doing us irreparable injury, unintentionally, of course, changed our entire destiny, and today we owe our present prosperity to that man's intense hatred. That hatred was hidden under a bushel.

The "rat hole" philosophy to which the gentleman alludes with so much gusto, he all at once becomes a member of it himself through his own unintentional self initiation. Only clear heads and cultivated minds should advance on disputed domain, for it is often the case that they even establish what they wish to overthrow.

"Within, all around, we feel the presence of angelic influence. Virtue, pure, angelic, while; vice, discord, unclean and repulsive, they meet and cancel."

This was a figurative expression of ours to demonstrate the beautiful attractive influence that has imbedded in each human soul, and wherever there is really a pure heart, actuated by high and noble influences, it loves all humanity—whether clothed in the tattered garments of vice, or in the white flowing robes of virtue. Of course, this was original criticism, and nothing of an abstruse nature is advanced, an interpreter is required for his special benefit, for he remembered that it is the quotations that particularly shine in his edifice.

Man is an embodiment of all that is below him; he is the *ultima* *thule*, and embraces within his organic structure all the forces of nature, hence he is a microcosm of the universe. These forces possess in man all those original characteristics that were first incorporated with them when diffused throughout space. Of course, one force modifies another.

Well, the critic in question has established another fact, if his previous assertions be true that God is omnipresent, omnipotent and all powerful for, for the forces of nature possess power, and certainly must be a part of God, or there would be a power outside of Him, and of course, He could not be all powerful. Transferred to the physical organization of man or animals, these forces must be a part of the same all powerful God, the same as when diffused throughout all space. Thus our brother establishes the fact that the filthy bug which willows in accumulated dirt; that the little tadpole, or the vilest lizard in existence, all possessing power, must be a part of the infinite God, or there would be a power outside of Him, destroying His claim to omnipotence.

In fact, we never saw such a weak attempt to criticize the position of another, as manifested by him, for, in this first place, he gravitates to the position of a common blackguard, undoubtedly expecting that the high intelligence of the Spirit World would also gravitate to that plane with him, and furnish him with billings gate such as is only used by the coarse, vulgar and unrefined. In the second place, his previous writings give the lie to his own criticism, and show plainly that his mind is not spiritually illuminated, for that influence, if pure, if from a high source, would not allow its instrument to contradict itself, and deny what it had previously attempted to establish. Why, a man of such a calibre as the critic in question, might be at home in cleaving the Argonauts, but when he attempts to traverse disputed domain in the regions of our beautiful spiritual philosophy, he is out of his element, just as much as a wild Caucasian Indian would be, if he should attempt to deliver an address on moral ethics.

In due season, we shall publish the criticism referred to, with further remarks thereon.

Well, dear reader, we ever shall greet you with new ideas in our editorial department. We shall continually advance on disputed domain in the regions of our beautiful spiritual philosophy, and each new principle we unfold, will only accelerate our progress, and reader more grand the pathway before us, only remembering that our ascent upward can only be made by taking some one by the hand below us and giving such assistance as will render to them more pleasant the pathway of life. Recognizing the sublime fact that we are all wedded together by the action of beautiful harmonious laws, we should have a loving sympathy for each other, remembering that each stage of development is perfect on its plane, and that those on the higher spheres can only advance in that ratio that they "lift up" others below them.

The above named brother recently gave us a call. He possesses strong healing powers, and is a genuine writer of the "inspired pen." He is now on the transient plane, and will soon be developed to a magnificent plane of much usefulness.

## NEW DEVELOPMENTS.

A new phase has presented itself, upon further examination into the corrupt acts of the would-be leaders in Spiritualism in Illinois. We have heretofore shown that the pretended meeting at Havana was no legal meeting of the Illinois Association of Spiritualists. In addition to the facts then in our possession, showing up the conduct of Jamieson, the Secretary, we now have the additional facts which have since come to light, that neither the President, Milton T. Peters, Esq., nor the Vice President, Harvey A. Jones, Esq., who are the two first officers constituting the Executive Board, joined in the call for the meeting at Havana. The Secretary and Treasurer were the only persons whose names were used for that purpose.

In the published call, Jamieson states that it was by order of the Executive Board, which was a falsehood. Even the Treasurer's (a lady) name was obtained by her surreptitiously, she supposing all were agreed, gave her name as a matter of form. The Executive Board consists of four officers, viz: The President, Milton T. Peters; Harvey A. Jones, First Vice President; Mrs. Dennison, Treasurer, and W. F. J. Meeson; Clerk. The Constitution provides as follows: "The President, Vice President, Treasurer and Clerk shall form an Executive Board, and a majority of them may transact business in the name of, and on behalf of the Association, but subject to the approval of the Association when an amount exceeding fifty dollars is involved."

## ANNUAL MEETING.

This Association shall hold Annual Conventions at such times and places only as the Executive Board shall designate.

We publish the following correspondence between the President and First Vice President, which speaks for itself, and demonstrates the fact that the pretended Havana Convention was, as we have before stated, conceived in iniquity and brought forth an abortion. Poor Loveless, what will you try your hand at next? This last effort is a reproach worse to be borne than your Cleveland Report against mediums. But to the correspondence.

H. A. JONES, First Vice President of the Illinois Association of Spiritualists, reply to a letter of inquiry from MILTON T. PETERS, President:

CHICAGO, ILL., Aug. 2nd, 1869.

MILTON T. PETERS, Esq.—Yours of the 29th July was received to day. In reply I will say that Jamieson did not consult me about the calling of the Convention in any form, shape, or manner. I had nothing to do in procuring it to be held at Havana or any other place. Signed no call, authorized no one to do so for me. Truly yours,

P. S. I was the First V. P. H. A. JONES.

H. A. J.

CHICAGO, ILL., Aug. 2nd, 1869.

I declined to sign the call for the Convention at Havana.

MILTON T. PETERS, Pres't Ill. State Association of Spiritualists. The importance of exposing the chicanery that has been practiced by a few individuals who have without character or authority, attempted to speak in the name of the Spiritualists of Illinois, will, if not already so, be apparent when it is more fully known that these persons belong to that Legion who attempted at the Cleveland National Convention to denounce all mediums for physical manifestations, as impostors, and that this same faction have within the last year been seized upon as willing tools to be used by two of the first officers of the American Association of Spiritualists, to compel all Spiritualists of the State to "contribute to the funds of the American Association," under penalty of not being allowed a vote in their own State Association. It is a serious matter with modern Spiritualism, and cannot be too forcibly impressed upon the minds of the people.

If the American Association upholds their President and Vice President, in going into an adjourned meeting of a dozen members, and there lay a foundation for a stupendous system of intolerance and fraud towards all the Spiritualists that do not pay to them money; as the "funds" were openly claimed to be the qualification, then it certainly is time for those who have disinterested themselves from the bondage of Old Theology to awake and shake off the new incubus which proposes to fasten itself upon them. Aye, more, to carry out this work more effectually, the *RELIGIO-PHILOSOPHICAL JOURNAL* must be established by this self constituted tribunal. The *JOURNAL* dared to raise its voice against the corruption being practiced, hence the necessity of rooting it out.

We do not charge all this as the result of the American Association, but we do say, as we shall hereafter show, that the leaders who have practiced this iniquity, are the first officers of that association, and its promoters as will more fully appear from the following resolutions, adopted under the supervision of Dorcas M. Fox, President of the American Association, and one of the Vice Presidents presiding at the time, and running the Convention to suit themselves at the Springfield adjourned meeting of thirteen delegates, viz:

Resolved 2nd. That the plan of organization adopted by the American Association of Spiritualists at their meeting in Rochester, N. Y., Aug. 28th, 1868, and the object to be accomplished, meet our hearty approval.

Resolved 4th. That this Association now adopt a system of efforts to co-operate with the American Association of Spiritualists and thus accomplish the greatest good for our nation and the world.

Here follows the plan of which the following, provides for membership:

"The State Society will consist of members of the local and county societies, who shall contribute to the funds of the American Association of Spiritualists."

"The constitution of this Association shall be so amended as to conform to the above mentioned form of organization."

"The report of the committee was adopted and the resolutions adopted unanimously. The plan of organization was also adopted."

Copied from the records and published by the Secretary.

This work is among the fruits of the past year's labor of the officers of the American Association.

We do not include all the officers. Those who do not approve of this kind of work can speak for themselves, and show the value of other work performed. We have no report of anything valuable being done yet—but for acts of a pernicious and unjustifiable character, no institution has ever been founded in the past, even of the Jesuitical Order, which has in the same length of time laid out the ground work for intolerance equal to that towards individuals and a newspaper that did not subscribe to its mandate, or dared to expose villainy practiced.

The *RELIGIO-PHILOSOPHICAL JOURNAL*, though its infancy, dared to raise its voice against the usurpation provided for in the articles of the American Association; hence the necessity of bringing it to grief. To that end, the whole influence of the newly dodged Association was brought to bear against the *JOURNAL*, in its own State, to crush it out of existence. The will was masterly, the tools made use of were desperately corrupt, the result a failure, as always will be the case where justice and truth are assailed; but it teaches a profitable lesson to the Spiritualists of the world, which will sooner or later be appreciated, and profit will be derived therefrom—first, to guard against granting powers in articles of Organization, which will lead to dishonest acts; secondly, to never put power into the hands of persons known to be corrupt in their ordinary business transactions with their fellow men.

## Licentiousness in the Orthodox Ranks.

This week's *Independent* has a list of criminals, some of whom are not organizable by the laws, and others of whom will be insecurely held by the law. It is a list of criminals. Among the former is Mr. Frank W. Ballard, one of the General Executive Committee of the Young Men's Christian Association lately appointed Portland, whose speculations from the Security Insurance Company to the amount of \$50,000, were discovered while he was absent, and he was probably "on the leader's business." Another of this class is a fugitive Methodist preacher from Cullington, N. Y., who was detected in a burglary of \$5,000. But the public will be surprised to find among the latter category, the Rev. E. Hatfield, D. D., and the Rev. Leonard W. Bacon. Their respective crimes are set forth by our contemporary as follows, beginning with "the venerable and hitherto respected Dr. E. F. Hatfield as reported in the *last New Englander*—Church Union.

Well, we are somewhat astonished to find those who believe in endless torment, committing such acts as are ascribed to them in the above extract from the *Church Union*.

It has heretofore been the practice for the secular press to parade before the public the crimes of Spiritualists, and in so doing, take the pains to warn the people against the corrupting influences of the principles which they advocate, asserting that the adherents thereof are far from being patterns of morality, and the general tendency of their teaching is to lead one on to ruin. This state of affairs, however, is gradually changing. On a careful examination by those outside of our ranks, it has been determined that the teachings of Spiritualism have an elevating tendency, for there can be found less criminals among those who endorse our beautiful philosophy, in proportion to the number thereof, than among any of the orthodox churches. There is no doubt in regard to the correctness of this conclusion. Mr. Perkins, of Orange, an intelligent gentleman and a firm believer in Spiritualism, commenced about three years ago, in clipping from the papers that came under his immediate notice, the accounts of the licentious acts of ministers of the Gospel of the orthodox churches, and he has now in his possession over three hundred pages, that are dark and damning in their nature, where these teachers of "Christ Crucified" have aduced some one of their flock, or committed some act that was calculated to disgrace them in the sight of the world. Well, this is quite a number for just one man to clip from the criminal calendars during the short period of three years.

The morality of Spiritualists, as a general thing, is of a high order, and the orthodox churches are beginning to acknowledge that fact. Believing as they do, that every act of life carries with it a certain effect, and that it is impossible to escape the same whether good or bad, they have something that is constantly urging them to lead pure and virtuous lives.

## CORPORAL PUNISHMENT IN OUR COMMON SCHOOLS.

The *Chicago Tribune* of a late date has a short article upon this subject, which is truthful, pointed and pungent that we offer it without comment; further than to say that we commend our esteemed contemporary in its noble and decided, and in behalf of so great a needed reform. It says:

"The Cincinnati Board of Education, after a protracted struggle on the subject, took a vote on abolishing corporal punishment in the public schools. The vote stood: Yeas, 18; nays, 17. The whole board consists of forty members, and it requires twenty-one votes to amend a rule; so striking is not yet abolished. It is strange that the teachers, including the females, a body, clings to the lash, as the officers of the army and of the navy, and of the States prisons, until it was wrested from them by the law. As it is now, ruffianism, violations of order and decency cannot be punished by the whip in the State prisons, the Reform School, the County Jail or Bridewell; but the children in the public school—boys and girls, mostly under 14 years of age—are at the mercy of any brute wailing breeches or petticoats who will lash them and scourge them."

## REMEMBER THE PRINTERS.

Newspaper publishers that succeed in building up a permanent and enduring weekly journal, ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

## A NEW PROPOSITION.

To any one who has never taken the *JOURNAL*, we will send it for three months on trial, on the receipt of 50¢.

## BECOMING YANKEED.

Bridget D. Derry lately arrived from the "Old Country," having a sister in the "new world," who had preceded her a few months. This sister took upon her the commendable accusation of an instructress. Among other phrases, she taught her ambitious pupil and candidate for the honors of a Yankee education, that the Yankees made a free and frequent use of the phrase "I guess." Bridget required a place, as a faithful Irish lass, as she is, deserved, and when conducted to the kitchen, where her services were in want, she began by asking her landlady, by saying: "And sure I'm where's yer broom I guess."

## WRAMING AWAY.

The American people are peculiarly a fast people. The great Boston Peace Jubilee was a noted specimen of the way the young generation has doth up his jobs. Not less in his peculiarity for fastness made manifest for his "punctant" for new songs and the rapidity with which the precocious stripping tangles them themselves and bumps them "high his old clothes and other rubbish. Hence we sigh for the fate of "Capt. Jenks," which we know, according to the decrees of the ecclesiastical, must soon repose by the tomb of "Old Sam Tucker." "Tramp, Tramp" and many others that were once celebrities in his imagination. His songs must keep pace with his telegraphic communications, railroad speed and balloon ascensions.

## FRATERNAL CALL.

Br. A. J. Flackback, one of the ablest ministers in the ranks of Universalism, now an eloquent advocate of our spiritual philosophy, gave us a call while en route from his present home in Michigan, to his old residence and farm in Victoria, on the Iron Mountains N. K. in Missouri.

The late Reverend looks none the worse for having dodged the theological prefix (a cloak that covers a multitude of sins), and having done the plain matter, a title worthy of a saint and philosopher. We hope all the come-outers from the Rev. clerical ranks, will renounce their titles and privileges, when they deny allegiance to the church dogmas which gave them titles. Br. Flackback has done.

Spiritualists may well be proud of the talent of this brother. His inspiration is clear and powerful, and wherever he speaks, commands the respect and attention of his audience, thereby paying the way for another call.

From the Liberal

## "EXETER HALL."

Quincy, Mass., July 1.

To the Editor of the *Liberal*: I am much gratified to see this book advertised in your paper. "Everybody and his wife" ought to read it. It treats on matters of which I have had a long experience, and the pictures are all of those most truthfully drawn. The author, I am sure, must have had some personal experience in that form of supernatural called Metempsychosis.

It is called a romance, but it is the romance of truth. Truth is stranger than fiction. It is a book for the million, and it should have an extensive circulation.

LARRY SUNDERLAND.

We endorse the above remarks of Mr. Sunderland. The book is for sale at this Office. Address S. C. JONES, 192 S. Clark street. Price 75 cents; postage 6 cents.

## P. E. RANDOLPH.

We are happy to announce that Doctor Randolph, whose recent severe illness was the cause of much alarm to his Western and Southern friends, has under spiritual aid mainly, so far recovered as to be able to get out a little. Meanwhile he is continually writing, under spiritual influence, and will yet give more works to the public of a higher grade utility to mankind.—*Banner of Light*.

We congratulate our brother on his recovery, and hope he may continue to be blessed with health, that his pen may give utterance to the sublime truths connected with the present and future existence of man.

## Personal and Moral.

Moses Hall, the indefatigable worker in the ranks of Spiritualism, spoke at La Porte, July 37th.

The State Society of Kansas have employed Prof. M. E. Taylor, of New England, as agent or Missionary, to lecture and organize societies throughout the State.

He is represented by D. C. Seymour as being an excellent man and speaker, and we have no doubt will do great good in that much neglected portion of the country.

The friends will address him at Topeka, Kansas.

Cephas B. Lynn has started Westward on a lecturing tour. He speaks in Owego, N. Y., during August.

Miss Sude M. Johnson is enjoining at Kalamazoo, Mich. During September she speaks at Palmetto, Ohio.

Dr. E. C. Dunn will answer calls to lecture in the East, previous to the Buffalo Convention. Address him at Rockford, Illinois; during the Convention, 88 S. Second St., Buffalo.

Anna E. Dickinson was on a lecturing tour in California.

E. V. Wilson will speak at Canton, Illinois, on Tuesday and Wednesday, August 17th and 18th—two lectures.

Miss Clair De Lorge has been lecturing to large audiences in Pittsburgh, Pa.

Mrs. F. O. Hizer has been lecturing in Byron, N. Y. She is the regular speaker of the Society in Baltimore, Maryland. The Spiritualists there don't seem to become tired of her inspired utterances.

Mrs. Adelle L. Ballou has occupied the room at Crosby's Music Hall for four Sundays, much to the edification of the people. Her inspired utterances never fail in touching a responsive chord in the hearts of the people.

Peter West, the excellent best medium, may be consulted at his room, 18 and 15, 159 South Clark St. He has a variety of gifts.









